

Mark 14 - The Last Seder; Mary Anoints Jesus for Burial; Judas Agrees to Betray; Passover is Prepared, Celebrated; The Lord's Supper; Peter's Denial Predicted; Gethsemane; Betrayal and Arrest; Two False Witnesses; Peter Denies Jesus

V. Ultimate sacrifice of the servant (Mark 11:1—16:20)

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Mark 14

(3) Passion narrative (Mark 14:1—15:47)

(A) Plot to kill Christ (14:1-2) (Cf. Matt 26:1-5; Luke 22:1-2)

The Last Seder (Cf. Matt 26:1-35; Luke 22:1-39)

1 Now the Passover and *Festival of Unleavened Bread* were two days away; and the chief priests and the scribes were seeking how to arrest Him covertly and kill *Him*;

1 Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill *Him*;

1 Now it was two days before the Passover and the Festival of Unleavened Bread. The high priests and the scribes were looking for a way to arrest Jesus secretly and to have him put to death,

1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

- The Jews began to celebrate Passover on the 14th of Nisan, and the Feast of Unleavened Bread followed on the 15th through the 21st

— Mark dates the following events as occurring two days before Passover

- Their resolve was unified after the healing of the withered man's hand (Mark 3:6), and when He cleansed the Temple. They were prompted in Mark 12, but were fearful of the crowd.

2 for they were saying, "**Not during the festival**, otherwise there will be a riot of the people."

2 for they were saying, "Not during the festival, otherwise there might be a riot of the people."

2 because they kept saying, "This must not happen during the festival. Otherwise, there'll be a riot among the people."

2 But they said, Not on the feast day, lest there be an uproar of the people.

- "...Not during the festival" - yet they did anyway; who determined the timing?

— They wanted to postpone confrontation until after the pilgrims went home, however Judas' offer to betray Jesus (v10-11) was too good to be true, and changed their plans

(B) Christ anointed by Mary (14:3-9) (Cf. Matt 26:6-13; John 12:1-8)

3 While He was in Bethany at the home of Simon the Leper, He was reclining *at the table*, and **a woman** came with an alabaster vial of very expensive **perfume** of pure nard. She broke the vial and poured *the perfume* over His head.

3 While He was in Bethany at the home of Simon the leper, and reclining *at the table*, there came a woman with an alabaster vial of very costly perfume of pure nard; *and* she broke the vial and poured it over His head.

3 While Jesus was in Bethany sitting at the table in the home of Simon the leper, a woman arrived with an alabaster jar of very expensive perfume made from pure nard. She broke open the jar and poured the perfume on his head.

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

- Both Matthew and Mark place this event out of chronological order (Cf. John 12:1)

— This placement highlighted the hatred of unbelievers and the love of believers for Jesus

- This event probably occurred the previous weekend, before the Triumphal Entry
- "...a woman" - John tells us that this was Mary, the sister of Martha and Lazarus (John 11:1-2)
- She is found 3x in the Gospel narratives, each time at the feet of Jesus (Luke 10:38-42; John 11:31-32; 12:1-8)
- Lazarus, too, was the subject of an assassination plot (John 12:10)
- "...perfume" - "spikenard" [KJV], a flowering plant that grows in the Syrian city Naarda
- Today it can be found in Nepal around the Himalayas of China and India
- It is crushed and distilled into an intensely aromatic amber-colored essential oil, which is very thick in consistency
- Nard oil is used as a perfume, an incense, a sedative, and an herbal medicine

This incident is not to be confused with a similar encounter (Luke 7:36-50) in the home of Simon the Pharisee, where an unnamed woman expressed her love for the forgiveness of her many sins. This incident, in the house of Simon the (healed) leper, is preparation for a funeral.

4 But there were **some** indignantly *remarking* to one another, "Why has this perfume been **wasted**?"

4 But some were indignantly *remarking* to one another, "Why has this perfume been wasted?"

4 Irritated, some who were there asked one another, "Why was the perfume wasted like this?"

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

- "...some" - apparently it was Judas who voiced the disciples' violent objection to Mary's act of loving sacrifice (Matt 26:8; John 12:4-5)

- "...wasted" - *apoleia*, destroyed, utter destruction, of vessels; a perishing, ruin

— Translated "perdition" in John 17:12 when applied to Judas

5 For this perfume could have been sold for over three hundred denarii, and *the money* given to the poor." And they were scolding her.

5 For this perfume might have been sold for over three hundred denarii, and *the money* given to the poor." And they were scolding her.

5 This perfume could have been sold for more than 300 denarii and the money given to the destitute." So they got extremely angry with her.

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

- This was about a year's earnings for a common worker
- Their concern for the poor contrasts with her concern for Jesus

6 But Jesus said, "Leave her alone! Why are you bothering her? She has done a good deed for Me.

6 But Jesus said, "Let her alone; why do you bother her? She has done a good deed to Me.

6 But Jesus said, "Leave her alone. Why are you bothering her? She has done a beautiful thing for me,

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

- Jesus defended Mary's act and explained why it was appropriate

7 For you always have the poor with you, and whenever you want, you can do good to them; but you do not always have Me.

7 For you always have the poor with you, and whenever you wish you can do good to them; but you do not always have Me.

7 because you'll always have the destitute with you and can help them whenever you want, but you won't always have me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

- If Jesus wasn't the Son of God who was due the same honor as the Father, this statement would have displayed supreme arrogance

- Jesus was not encouraging His disciples to regard poverty as inevitable and, therefore, avoid doing anything to help those in need

— He was comparing the unique opportunity, that His imminent death presented, with the continual need that the poverty of some will always present

— Jesus never disregarded the poor (Matt 5:3; 6:2-4; 19:21; Luke 6:20,36-38; 21:1-4; John 13:29)

8 She has done what she could; she has anointed My body beforehand for the burial.

8 She has done what she could; she has anointed My body beforehand for the burial.

8 She has done what she could. She poured perfume on my body in preparation for my burial.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

- We don't know how much about Jesus' death Mary understood; she probably anointed Him only as an act of love

9 Truly I say to you, wherever the gospel is preached in the entire world, what this woman has done will also be told in memory of her."

9 Truly I say to you, wherever the gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

9 I tell all of you with certainty, wherever the gospel is proclaimed in the whole world, what she has done will also be told as a memorial to her."

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

- This statement is a further description of the greatness of Mary's act; indeed it is recorded in three of the four eternal Gospels!

(C) Judas' betrayal (14:10-11) (Cf. Matt 26:14-16; Luke 22:3-6)

10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them.

10 Then Judas Iscariot, who was one of the twelve, went off to the chief priests in order to betray Him to them.

10 Then Judas Iscariot, one of the Twelve, went to the high priests to betray Jesus to them.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

- It may have been Mary's act that led Judas to betray Jesus at this time, but the gospel writers did not explain Judas' reasons explicitly

— It was clearly Judas' initiative to betray Him, which led the Sanhedrin to move up their timetable for Jesus' execution

— They reasoned that if Judas handed Him over to them, they could avoid the hostility of the crowds

11 They were delighted when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time.

11 They were glad when they heard *this*, and promised to give him money. And he *began* seeking how to betray Him at an opportune time.

11 After they had listened to him, they were delighted and promised to give him money. So he began to look for a good opportunity to betray him.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

- His price was much less: 30 pieces of silver, the price of a common slave (Ex 21:32; Zech 11:12-13)

(D) Celebration of the Passover (14:12-25)

(a) Securing the upper room (14:12-16) (Cf. Matt 26:17-19; Luke 22:7-13)

12 On the **first day of Unleavened Bread**, when the Passover *lamb* was being sacrificed, His disciples *said to Him, "Where do You want us to go and prepare for You to eat the Passover?"

12 On the first day of Unleavened Bread, when the Passover *lamb* was being sacrificed, His disciples *said to Him, "Where do You want us to go and prepare for You to eat the Passover?"

12 On the first day of the Festival of Unleavened Bread, when the Passover lamb is sacrificed, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover meal?"

12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

- "...first day of Unleavened Bread" - the Jews commonly referred to the first day of the combined Passover and Unleavened Bread feasts as the Feast of Unleavened Bread

— The Passover Lamb was selected on the 10th of Nisan—the day of the Triumphal Entry. It was slain four days later on the 14th.

— The disciples then had to prepare to eat the Passover within Jerusalem (Deut 16:5-6) that very evening

13 And He *sent two of His disciples and *said to them, "Go into the city, and a man carrying a pitcher of water will meet you; follow him;

13 And He *sent two of His disciples and *said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him;

13 He sent two of his disciples, telling them, "Go into the city, and you will meet a man carrying a jug of water. Follow him.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

- Peter and John followed up on confidential arrangements already made (Luke 22:8)

- Normally, women carried the water, so a man carrying a water jar would not be hard to find

14 and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?"'

14 and wherever he enters, say to the owner of the house, 'The Teacher says, "Where is My guest room in which I may eat the Passover with My disciples?"'

14 When he goes into a house, say to its owner that the Teacher asks, 'Where is my room where I can eat the Passover meal with my disciples?'

14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?

- Some scholars suspect that this was the home of John Mark himself—a center for fellowship in Jerusalem (Acts 12:12)

— The man, distinctive for bearing a pitcher, may have been Mark's father

15 And he himself will show you a large upstairs room furnished *and* ready; prepare for us there."

15 And he himself will show you a large upper room furnished *and* ready; prepare for us there."

15 Then he will show you a large upstairs room that is furnished and ready. Get everything ready for us there."

15 And he will shew you a large upper room furnished and prepared: there make ready for us.

16 The disciples left and came to the city, and found *everything* just as He had told them; and they prepared the Passover.

16 The disciples went out and came to the city, and found *it* just as He had told them; and they prepared the Passover.

16 So the disciples left and went into the city. They found everything just as Jesus had told them, and they prepared the Passover meal.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

- Jesus had made arrangements to provide for His disciples' needs, but the Twelve had certain responsibilities as well, namely, the preparation of the food

(b) Prediction of Judas' betrayal (14:17-21) (Cf. Matt 26:21-25; Luke 22:21-23; John 13:21-30)

17 When it was evening He *came with the twelve.

17 When it was evening He *came with the twelve.

17 When evening came, Jesus arrived with the Twelve.

17 And in the evening he cometh with the twelve.

- The lamb was slain after sundown—"between the two evenings"—of the 14th , which began at sunset on the Hebrew calendar.

[Here we insert the washing of the disciples feet (John 13:1-20). Jesus included Judas in the foot washing.]

18 And as they were reclining *at the table* and eating, Jesus said, "Truly I say to you that one of you will betray Me—one who is eating with Me."

18 As they were reclining *at the table* and eating, Jesus said, "Truly I say to you that one of you will betray Me—one who is eating with Me."

18 While they were at the table eating, Jesus said, "I tell all of you with certainty, one of you is going to betray me, one who is eating with me."

18 And as they sat and did eat, Jesus said, *Verily I say unto you, One of you which eateth with me shall betray me.*

- Originally the Jews ate the Passover standing (Ex 12:11), however in Jesus' day they customarily reclined to eat
- To betray a friend after eating a meal with him was, and still is, regarded as the worst kind of treachery in the Middle East (Cf. Ps 41:9)
- The disciples heard for the first time that one of them would betray Jesus
- They had not planned to take Jesus during the holiday season; however, the "cat's out of the bag"! "Fish or cut bait, Judas!" Who's controlling the timing?

19 They began to be grieved and to say to Him one by one, "Surely not I?"

19 They began to be grieved and to say to Him one by one, "Surely not I?"

19 They began to be very sad and asked him, one after the other, "Surely I am not the one, am I?"

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

- Their question had a tinge of self-distrust

20 But He said to them, "*It is one of the twelve, the one who dips bread with Me in the bowl.*"

20 And He said to them, "*It is one of the twelve, one who dips with Me in the bowl.*"

20 He told them, "*It's one of you Twelve, the one who is dipping his bread into the bowl with me.*"

20 And he answered and said unto them, *It is one of the twelve, that dippeth with me in the dish.*

- Jesus gave Judas the opportunity to repent, since He did not name him

21 *For the Son of Man is going away just as it is written about Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.*"

21 *For the Son of Man is to go just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.*"

21 For the Son of Man is going away, just as it has been written about him, but how terrible it will be for that man by whom the Son of Man is betrayed! It would have been better for him if he had never been born."

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

- Jesus explains that His betrayal was part of divine purpose predicted in the OT (Ps 22; Is 53). Nevertheless, His betrayer would bear responsibility for his deed and would pay a severe penalty.

- Confusion reigned, especially in Judas' heart... Judas was neither a martyr nor a robot. He was totally responsible for his actions, despite the fact a message from outside the dimensional restrictions of the time dimension had predicted it (Ps 41:9).

- The seriousness of Judas' act was in direct proportion to the innocence of the Person he betrayed

- Psalm 41:9 refers to the infamous treachery of Ahithophel

- "...by whom the Son of Man is betrayed" - views Judas as Satan's instrument

- If the fate of unbelievers after death is annihilation rather than eternal punishment, it is hard to see why Jesus could say that it would be better for such people if they had never been born

The fact that God turns the wrath of man to His praise does not excuse the wrath of man.

(c) Celebration of the Passover (14:22-25)

22 While they were eating, He took *some* bread, and after a **blessing** He **broke *it***, and **gave *it* to them**, and said, "**Take *it*; this is My body.**"

22 While they were eating, He took *some* bread, and after a blessing He broke *it*, and gave *it* to them, and said, "**Take *it*; this is My body.**"

22 While they were eating, Jesus took a loaf of bread and blessed it. Then he broke it in pieces and handed it to them, saying, "**Take *some*. This is my body.**"

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, **Take, eat: this is my body.**

- "...blessing" - the "blessing" Jesus gave was a prayer of thanksgiving to God for the bread, not a consecration of the bread itself

- People, never places or things, are always the object of blessings in Scripture

- "...broke *it*" - symbolizing his torture and death

- "...gave *it* to them" - by passing to His disciples, He symbolically shared Himself with them

- "...this is My body" - not transubstantiation or consubstantiation [see [Communion](#) for more detailed information on this observance]; He meant the bread *represented* His body

(Cf. Luke 12:1; John 6:32-35)

23 And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it.

23 And when He had taken a cup *and* given thanks, He gave *it* to them, and they all drank from it.

23 Then he took a cup, gave thanks, and gave it to them, and they all drank from it.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

- The "cup" also symbolized Jesus' sharing of Himself with the disciples, and their unity as disciples (Cf. 10:38-39)

- Judas had apparently left the upper room before the Lord's Supper was instituted

24 And He said to them, "This is My blood of the **covenant**, which is being poured out **for many**."

24 And He said to them, "This is My blood of the covenant, which is poured out for many."

24 He told them, "This is my blood of the covenant that is being poured out for many people."

24 And he said unto them, This is my blood of the new testament, which is shed for many.

- "This do in remembrance (in memory of) me." Present participation in a past event (1 Cor 11:24-25; Heb 9-10).

- Jesus viewed His blood as the ratifying agent of the New Covenant (Cf. Jer 31:31-34), just as animal blood had made the Old (Mosaic) Covenant valid (Ex 24:8)

- "...covenant" - *diatheke*, describes an agreement made by one person for others

— A different Greek word (*syntheke*) describes an agreement that two parties made in which both had obligations to each other

- "...for" - *hyper*, "in behalf of" or "instead of"; a clear reference to substitutionary atonement

Four Cups of Passover (Ex 6:6-7)

1. The cup of the Bringing Out/Consecration
2. The cup of the Deliverance
3. The cup of Redemption or Blessing
4. The cup of the Taking Out/Wedding Feast

Ex 6:6-7:

6 Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out

[consecration] from under the labors of the Egyptians, and I will rescue you from their

bondage **[deliverance]**. I will also redeem you **[redemption/blessing]** with an outstretched arm, and with great judgments.

7 Then I will take you as My people **[wedding feast]**, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the labors of the Egyptians.

25 Truly I say to you, I will not drink of the fruit of the vine again, **until** that day when I drink it, **new**, in the kingdom of God."

25 Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

25 I tell all of you with certainty, I'll never again drink the product of the vine until that day when I drink it new in the kingdom of God."

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

- "...until" - some believe this was instituted in "the cup of blessing," the third of four cups (1 Cor 10:16; Cf. Ex 6:6-7), and that it won't be finished until the Marriage Supper of the Lamb (Rev 19:9)

— Jesus abstained from the fourth cup (the cup of Taking Out/Wedding Feast) until the Marriage Supper of the Lamb at the inauguration of the messianic kingdom

- "...new" - *kainon*, means new in a qualitatively different way

(E) Christ predicts Peter's three-fold denial (14:26-31) (Cf. Matt 26:31-35; Luke 22:31-34; John 13:36-38)

26 And after singing a hymn, they went out to the Mount of Olives.

26 After singing a hymn, they went out to the Mount of Olives.

26 After singing a hymn, they went out to the Mount of Olives.

26 And when they had sung an hymn, they went out into the mount of Olives.

- The "hymn" was probably the second part of the Hallel (Ps 115-118) that the Jews sang antiphonally at the end of the Passover

— When Jesus arose to go to Gethsemane, Ps 118 was upon His lips. It provided an appropriate description of how God would guide His Messiah through distress and suffering to glory.

27 And Jesus *said to them, "You will all **fall away**, because it is written: 'I WILL STRIKE THE SHEPHERD, AND THE SHEEP WILL BE SCATTERED.'

27 And Jesus *said to them, "You will all fall away, because it is written, 'I will strike down the shepherd, and the sheep shall be scattered.'

27 Then Jesus told them, "All of you will turn against me, because it is written, 'I will strike the shepherd, and the sheep will be scattered.'

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

- Jesus made this prediction in the upper room, before the institution of the Lord's Supper. Mark probably inserted it here because of the logical connection to Jesus' arrest in Gethsemane.

- "...fall away" - *skandalisthesesthe*, to cause a person to begin to distrust or desert one whom he ought to trust and obey

— In light of Jesus' quote of the prophecy from Zech 13:7, we need to understand what this phrase means

— Zechariah did not mean that the sheep would abandon the Shepherd permanently, much less that they would cease to be followers

— He pictured the flock fleeing the Shepherd because someone attacked Him

— Jesus changed the Zechariah passage slightly...He attributed the Shepherd's striking to God

28 But after I am raised, I will go ahead of you to Galilee."

28 But after I have been raised, I will go ahead of you to Galilee."

28 However, after I've been raised, I'll go to Galilee ahead of you."

28 But after that I am risen, I will go before you into Galilee.

- Again, He spoke of His resurrection immediately after His death (Cf. v24-25)

29 But Peter said to Him, "Even if they all fall away, yet I *will* not!"

29 But Peter said to Him, "Even though all may fall away, yet I will not."

29 But Peter told him, "Even if everyone else turns against you, I certainly won't."

29 But Peter said unto him, Although all shall be offended, yet will not I.

- Peter refused to allow the possibility that he would forsake Jesus, even though "all" the other disciples might (Cf. John 21:15)

30 And Jesus *said to him, "Truly I say to you, that this very night, before a rooster crows twice, you yourself will **deny** Me three times."

30 And Jesus *said to him, "Truly I say to you, that this very night, before a rooster crows twice, you yourself will deny Me three times."

30 Jesus told him, "I tell you with certainty, today, this very night, before a rooster crows twice, you'll deny me three times."

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

- Jesus informed Peter that his defection would actually be worse than that of the other disciples
- He explained that the denial was not only certain, but imminent (cock's typically crowed before first light, and it was already late at night)
- Further, Peter would utter it three times, in spite of the rooster's double warning (only Mark referred to the second crowing)
- "...deny" - *aparnese*, a strong word meaning "deny utterly" or "disown"

31 But Peter *repeatedly* said insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing as well.

31 But Peter kept saying insistently, "Even if I have to die with You, I will not deny You!" And they all were saying the same thing also.

31 But Peter kept saying emphatically, "Even if I have to die with you, I'll never deny you!" And all the others kept saying the same thing.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

- Peter wasn't paying attention to the lesson. Jesus' reply should have caused Peter to realize his weakness and seek help. Instead, he dug in his heels and virtually told Jesus that he would die with Him and prove Him wrong.

- Peter did not understand how weak he was. He would have to learn the hard way, through failure.

- Turns out, Peter denied Jesus as vehemently as he professed that he would not deny Him

(F) Christ in Gethsemane (14:32-42) (Cf. Matt 26:36-46; Luke 22:39-46)

32 They *came to a place named **Gethsemane**; and He *said to His disciples, "Sit here until I have prayed."

32 They *came to a place named Gethsemane; and He *said to His disciples, "Sit here until I have prayed."

32 Then they came to a place called Gethsemane, and he told his disciples, "Sit down here while I pray."

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

- "...Gethsemane" - oil press

- This is the 3rd mention in Mark of Jesus praying (Cf. 1:35; 6:46). Each time, Jesus affirmed His commitment to the Father's will that Satan was constantly testing.

- Jesus brought His inner circle (v33) with Him to pray; He expected to receive help from their intercession for Him (Cf. Matt 26:38)

— The other disciples were to pray as well (Luke 22:40); perhaps they were also keeping watch so Jesus could focus on prayer

33 And He *took with Him Peter, James, and John, and began **to be very distressed and troubled.**

33 And He *took with Him Peter and James and John, and began to be very distressed and troubled.

33 He took Peter, James, and John along with him, and he began to feel distressed and troubled.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

- The insiders were present at the home of Jairus (5:37), the Transfiguration (9:2), and here. Why? For their instruction.

- "...to be very distressed" - *ekthambeisthai*

- "...troubled" - *ademonein*

— Together, these words describe an extremely acute emotion, a combination of bewilderment, fear, uncertainty and anxiety

— Nowhere else is this emotion portrayed in such vivid terms

— The reality of bearing God's wrath for the world's sins and experiencing separation from Him grieved Jesus deeply (*perilypos*, Cf. 6:26)

— This is much more than any mere martyr has ever had to endure

34 And He *said to them, **"My soul is deeply grieved, to the point of death; remain here and keep watch."**

34 And He *said to them, **"My soul is deeply grieved to the point of death; remain here and keep watch."**

34 So he told them, **"I'm deeply grieved, even to the point of death. Wait here and stay awake."**

34 And saith unto them, **My soul is exceeding sorrowful unto death: tarry ye here, and watch.**

- "...deeply grieved to the point of death" - overtaken with horror. Indeed: He knew what was coming.

Phil 3:10: that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death;

2 Cor 5:21: He made Him who knew no sin *to be* sin in our behalf, so that we might become the righteousness of God in Him.

35 And He went a little beyond *them*, and fell to the ground and *began* praying that **if it were possible**, the hour might pass Him by.

35 And He went a little beyond *them*, and fell to the ground and *began* to pray that if it were possible, the hour might pass Him by.

35 Going on a little farther, he fell to the ground and kept praying that if it were possible the hour might pass from him.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

- "...if it were possible" - was it possible? Was there any other way? If so, His prayer wasn't answered!

36 And He was saying, "**Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.**"

36 And He was saying, "**Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.**"

36 He kept repeating, "**Abba! Father! All things are possible for you. Take this cup away from me. Yet not what I want but what you want.**"

36 And he said, **Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.**

- It wasn't the physical aspects: it was the realization that this would involve being forsaken by His Father (Cf. the only time He didn't address Him as "Father," 15:34)

- "...Abba!" - "daddy"; the Jews did not address God this way as they considered it disrespectful

— Jesus used the word because He, as the Son of God, was on intimate terms with the Father (Cf. Rom 8:15; Gal 4:6)

- "...cup" - Jesus referred to the Cross as the "hour" and the "cup"

— "hour" includes everything involved in the Cross (Cf. John 7:30; 8:20; et al)

— "cup" referred to God's judgment in the Cross (Cf. 10:38-39; 14:29)

— Jesus' human will was distinct from the Father's will, but never opposed it

- Jesus' submission to the Father here recalls Gen 22:7, where Isaac addressed his father Abraham in a very similar situation very near this location

37 And He *came and *found them sleeping, and *said to Peter, "**Simon, are you asleep? Could you not keep watch for one hour?**"

37 And He *came and *found them sleeping, and *said to Peter, "**Simon, are you asleep? Could you not keep watch for one hour?**"

37 When he went back, he found his disciples asleep. "Simon, are you asleep?" he asked Peter. "You couldn't stay awake for one hour, could you?"

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

- "...Simon" - Jesus likely spoke to Peter because he boasted that he would never deny Jesus (v29,31)

— Jesus used his original name to imply his natural weakness; he was not living up to the meaning of his new name

38 Keep watching and praying, so that you will not come into temptation; the spirit is willing, but the flesh is weak."

38 Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak."

38 All of you must stay awake and pray that you won't be tempted. The spirit is indeed willing, but the body is weak."

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

- "Keep watching and praying, so that you will not come into temptation" - a lesson in spiritual warfare; the resulting setback that very evening will echo throughout eternity. An oft repeated admonition (Neh 4:9; Mark 13:33; Eph 6:18; Col 4:2).

— "watching" - *gregoreite*, continually watchful (Cf. 13:34-35,37)

— "praying" - *proseuchesthe*, a general word for prayer

— These activities are necessary to overcome temptation

39 And again He went away and prayed, saying the same words.

39 Again He went away and prayed, saying the same words.

39 He went away again and prayed the same prayer as before.

39 And again he went away, and prayed, and spake the same words.

- Jesus left the disciples, who gave Him no support, to return to the Father who sustained Him

40 And again He came and found them sleeping, for their eyes were heavy; and they did not know what to say in reply to Him.

40 And again He came and found them sleeping, for their eyes were very heavy; and they did not know what to answer Him.

40 Again he came back and found them asleep, because they could not keep their eyes open. They didn't even know what they should say to him.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

- They didn't answer Him because they were ashamed: they had boasted great spiritual strength, but they were demonstrating great spiritual weakness

There seems to be an inverse relationship between how self-confident we feel and how much we pray.

Lessons of Gethsemane: The need for dependent prayer, daily prayer; a call to discipline.

41 And He *came the third time, and *said to them, "Are you still sleeping and resting? **That is enough.** The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

41 And He *came the third time, and *said to them, "Are you still sleeping and resting? It is enough; the hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

41 He came back a third time. "Are you still sleeping and resting?" he asked. "Enough of that! The time has come. Look! The Son of Man is being betrayed into the hands of sinners.

41 And he cometh the third time, and saith unto them, **Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.**

- Mark wrote that Peter was asleep three times (v37,40,41) and later wrote that Peter denied Jesus three times (v68,70,71)

- "...That is enough" - *apechei*, can mean "he has received it," possibly implying that Judas had received the betrayal money from the chief priests

— It could also mean that Jesus now understood that the Cross was inevitable

— Or, perhaps Jesus meant that the disciples had had enough sleep, and it was time to wake up and go

42 **Get up, let's go; behold, the one who is betraying Me is near!"**

42 **Get up, let us be going; behold, the one who betrays Me is at hand!"**

42 **Get up! Let's go! See, the one who is betraying me is near!"**

42 **Rise up, let us go; lo, he that betrayeth me is at hand.**

(G) Christ's arrest (14:43-49) (Cf. Matt 26:47-56; Luke 22:47-53; John 18:1-12)

43 And immediately, while He was still speaking, Judas, one of the twelve, *came up, accompanied by a crowd with swords and clubs *who were* from the chief priests, the

scribes, and the elders.

43 Immediately while He was still speaking, Judas, one of the twelve, *came up accompanied by a crowd with swords and clubs, *who were* from the chief priests and the scribes and the elders.

43 Just then, while Jesus was still speaking, Judas, one of the Twelve, arrived. A crowd armed with swords and clubs was with him. They were from the high priests, the scribes, and the elders.

43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

- Judas guided the mob (Acts 1:16), who came with the authority of the Sanhedrin

— The mob consisted of Jewish temple police (Luke 22:52) and Roman soldiers (John 18:12); the police carried clubs ("staves") and the soldiers carried short swords

44 Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; arrest Him and lead Him away under guard."

44 Now he who was betraying Him had given them a signal, saying, "Whomever I kiss, He is the one; seize Him and lead Him away under guard."

44 Now the betrayer personally had given them a signal, saying, "The one I kiss is the man. Arrest him, and lead him safely away."

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

- A "kiss" on the hand was a customary greeting of disciples to their teacher

— Judas pre-arranged this signal with the soldiers to identify Jesus in the darkness, without arousing suspicion or opposition from the disciples

45 And after coming, Judas immediately went to Him and *said, "Rabbi!" and kissed Him.

45 After coming, Judas immediately went to Him, saying, "Rabbi!" and kissed Him.

45 So Judas immediately went up to Jesus and said, "Rabbi," and kissed him tenderly.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid hands on Him and arrested Him.

46 They laid hands on Him and seized Him.

46 Then the men took hold of Jesus and arrested him.

46 And they laid their hands on him, and took him.

47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear.

47 But one of those who stood by drew his sword, and struck the slave of the high priest and cut off his ear.

47 But one of those standing there drew his sword and struck the high priest's servant, cutting off his ear.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

- Wrong weapon, wrong time, wrong purpose with the wrong motive. You don't fight spiritual battles with physical weapons (2 Cor 10:3-5)

— If Jesus had not healed Malchus' ear (Luke 22:51), there might have been four crosses on Calvary...

— It was evidently a misdirected attempt to cut off his head (Cf. John 18:10)

— Peter's lack of prayer resulted in a lack of poise that contrasted sharply with Jesus' behavior: Peter boasted too much (v29,31) and prayed too little (v37,40-41), and he also acted too violently

48 And Jesus said to them, *"Have you come out with swords and clubs to arrest Me, as you would against a man inciting a revolt?"*

48 And Jesus said to them, *"Have you come out with swords and clubs to arrest Me, as you would against a robber?"*

48 Jesus asked them, *"Have you come out with swords and clubs to arrest me as if I were a bandit?"*

48 And Jesus answered and said unto them, *Are ye come out, as against a thief, with swords and with staves to take me?*

- Jesus pointed out that He was not a dangerous criminal

49 *Every day I was with you within the temple grounds teaching, and you did not arrest Me; but this has taken place so that the Scriptures will be fulfilled."*

49 *Every day I was with you in the temple teaching, and you did not seize Me; but this has taken place to fulfill the Scriptures."*

49 *Day after day I was with you in the Temple teaching, yet you didn't arrest me. But the Scriptures must be fulfilled."*

49 *I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.*

- Jesus gives them a command: "Let these go their way" (John 18:8). Who's in charge here?

- The Scriptures Jesus referred to included Is 53:3,7-9,12; Zech 13:7 (Cf. v27)

(H) Disciples flee (14:50-52)

50 And His disciples all left Him and fled.

50 And they all left Him and fled.

50 Then all the disciples deserted Jesus and ran away.

50 And they all forsook him, and fled.

- This verse documents the failure of the disciples, including Peter, and their abandonment of Jesus to preserve their own safety

- Peter, too, would have been better off had he followed instructions...

51 A **youngman** was following Him, wearing *nothing but* a **linensheet** over *his* naked body; and they *seized him.

51 A young man was following Him, wearing *nothing but* a linen sheet over *his* naked body; and they *seized him.

51 A certain young man, who was wearing nothing but a linen sheet, was following Jesus. When the men grabbed him,

51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him:

- "...young man" - some suspect that this was Mark himself; he is the only one recording this detail (although there is no solid evidence for this)

— If the Upper Room was in the home of John Mark, then Judas may have led the soldiers there first

- "...linen sheet" - *sindon*, a rather costly linen outer garment, without an undergarment ("cast about his naked body"); it may have been a sleeping garment

52 But he pulled free of the linen sheet and escaped naked.

52 But he pulled free of the linen sheet and escaped naked.

52 he left the linen sheet behind and ran away naked.

52 And he left the linen cloth, and fled from them naked.

- When one of the soldiers seized him (v51), he was so intent on abandoning Jesus that he was willing to run through the crowd "naked" rather than staying with Jesus

— This further illustrates how intent Jesus' followers were to save their own skins at the cost of Jesus' safety and companionship

(I) Christ's trial before Caiaphas (14:53-65) (Cf. Matt 26:57-68; Luke 22:54,63-65)

The Trials of Jesus (Matt 26:57—27:26)

53 They led Jesus away to the **highpriest**; and all the chief priests, the elders, and the scribes *gathered together.

53 They led Jesus away to the high priest; and all the chief priests and the elders and the scribes *gathered together.

53 Then they took Jesus to the high priest. All the high priests, elders, and scribes had gathered together.

53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

- The first of six legal confrontations: we shouldn't dignify them by calling them "trials"—three Jewish: Annas, Caiaphas, Sanhedrin; and three Roman: Pilate, Herod, and Pilate again.

— Mark omitted Jesus' preliminary hearing before Annas (John 18:12-14,19-24)

- "...high priest" - Caiaphas; never mentioned by Mark, but mentioned numerous times by Matthew, Luke, John, and in Acts

— The Romans had appointed him high priest in 18 AD (he served until 36 AD); he seems to have been the person most responsible for the plot to do away with Jesus.

- This was an unscheduled, unofficial meeting of the Sanhedrin, since Jewish law required that official meetings take place during the daytime

— They likely called this meeting hastily because the Romans conducted their civil trials shortly after sunrise, and the Sanhedrin wanted to deliver Jesus over to Pilate for a hasty trial before public sentiment built in favor of Jesus.

— Normally the Sanhedrin did not sentence an accused capital offender until the day following the trial, but they made an "exception" in this case

JESUS' RELIGIOUS TRIAL	
Before Annas	John 18:12-14, 19-24
Before Caiaphas	Matt. 26:57-68; Mark 14:53-65; Luke 22:54, 63-65
Before the Sanhedrin	Matt. 27:1; Mark 15:1; Luke 22:66-71
JESUS' CIVIL TRIAL	
Before Pilate	Matt. 27:2, 11-14; Mark 15:1-5; Luke 23:1-5; John 18:28-38
Before Herod Antipas	Luke 23:6-12
Before Pilate	Matt. 27:15-26; Mark 15:6-15; Luke 23:13-25; John 18:39—19:16

54 And Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire.

54 Peter had followed Him at a distance, right into the courtyard of the high priest; and he was sitting with the officers and warming himself at the fire.

54 Peter followed Jesus at a distance as far as the high priest's courtyard. He was sitting with the servants and warming himself at the fire.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

- Peter was in the high priest's residence throughout Jesus' trial before Caiaphas

— His denials occurred while the Sanhedrin was examining Jesus

55 Now the chief priests and the entire Council were trying to obtain testimony against Jesus to put Him to death, and they were not finding any.

55 Now the chief priests and the whole Council kept trying to obtain testimony against Jesus to put Him to death, and they were not finding any.

55 Meanwhile, the high priests and the whole Council were looking for some testimony against Jesus in order to have him put to death, but they couldn't find any.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

It is harder to agree on a consistent lie than to tell the simple truth.

56 For many people were giving false testimony against Him, and so their testimonies were not consistent.

56 For many were giving false testimony against Him, but their testimony was not consistent.

56 Although many people gave false testimony against him, their testimony didn't agree.

56 For many bare false witness against him, but their witness agreed not together.

- Two witnesses required (Deut 17:6)

- Even though this hearing took place at night, the Sanhedrin eventually found two witnesses against Jesus (Matt 26:60)

— However, the witnesses, who testified separately in Jewish trials, contradicted each other; thus, their testimony was useless

57 And *then* some stood up and *began* giving false testimony against Him, saying,

57 Some stood up and *began* to give false testimony against Him, saying,

57 Then some men stood up and gave false testimony against him, saying,

57 And there arose certain, and bare false witness against him, saying,

58 "We heard Him say, 'I will destroy this temple that was made by hands, and in three days I will build another, made without hands.'"

58 "We heard Him say, 'I will destroy this temple made with hands, and in three days I will build another made without hands.'"

58 "We ourselves heard him say, 'I will destroy this sanctuary made by human hands, and in three days I will build another one not made by human hands.'"

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

- The witnesses who did testify misunderstood Jesus' statements about the destruction of the temple (*naos*, temple building) of His body (John 2:19) and the future destruction of the Jerusalem temple (13:2)

— Anyone who destroyed a temple at that time was subject to death (Cf. Jer 26:1-19)

59 And not even in this respect was their testimony consistent.

59 Not even in this respect was their testimony consistent.

59 But even on this point their testimony didn't agree.

59 But neither so did their witness agree together.

[Matt 12:6]

60 And *then* the high priest stood up *and came* forward and questioned Jesus, saying, "Do You not offer any answer for what these men are testifying against You?"

60 The high priest stood up *and came* forward and questioned Jesus, saying, "Do You not answer? What is it that these men are testifying against You?"

60 Then the high priest stood up before them and asked Jesus, "Don't you have any answer to what these men are testifying against you?"

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

- Caiaphas begins to question Jesus, hoping He would incriminate Himself, since he could not find two witnesses to agree against Jesus

61 But He kept silent and did not offer any answer. Again the high priest was questioning Him, and *said* to Him, "Are You the Christ, the Son of the Blessed *One*?"

61 But He kept silent and did not answer. Again the high priest was questioning Him, and saying to Him, "Are You the Christ, the Son of the Blessed *One*?"

61 But he kept silent and didn't answer at all. The high priest asked him again, "Are you the Messiah, the Son of the Blessed One?"

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

- Kept silent (Is 53:7; 1 Peter 2:23)

- Jesus did not need to answer the first questions (v60) because no one had offered any proof against Him

- Trying a new strategy, Caiaphas asked Him if He was the Messiah (he didn't ask Jesus if He claimed to be God, only if He was a human "Messiah")

A Messiah imprisoned, abandoned by His followers, and delivered helplessly into the hands of His enemies was an impossible conception of the Messiah to these Jewish leaders. Anyone who, in such circumstances, proclaimed Himself to be the Messiah would be a blasphemer in their eyes, making a mockery of the promises given by God to His people.

62 And Jesus said, "I am; and you shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven."

62 And Jesus said, "I am; and you shall see the Son of Man sitting at the right hand of Power, and coming with the clouds of heaven."

62 Jesus said, "I AM, and 'you will see the Son of Man seated at the right hand of the Power' and 'coming with the clouds of heaven.'"

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

- Jesus quotes Dan 7:13 to state that He is the One that the OT predicted

- Jesus had previously veiled His messiahship because public proclamation would have precipitated a premature crisis (Cf. 1:43-44; 8:29-30; 9:9; 11:28-33; 12:12)

- Now, He openly admitted His messiahship because the time for crisis had arrived

- Mark gives us the substance of what Jesus said; Matthew may have given us His exact words (Matt 26:64)

- Jesus added that He was not only a human Messiah, but the divine "Son of Man"

- The passages Jesus claimed to fulfill here predicted His enthronement in heaven following His resurrection (Ps 110:1) and His return to earth with God's authority to establish a worldwide kingdom (Dan 7:13-14; Cf. 8:38; 13:24,26; Rev 1:7)

- This this statement, He was claiming to be the Judge of those who sat to judge Him

- Jesus knew that this confession would seal His conviction

63 Tearing his clothes, the high priest *said, "What further need do we have of witnesses?

63 Tearing his clothes, the high priest *said, "What further need do we have of witnesses?

63 Then the high priest tore his clothes. "Why do we still need witnesses?" he asked.

63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

- Tearing one's garment expressed indignation or grief (Cf. Gen 37:29; Judges 14:19; 2 Kings 18:37)
- It had become the high priests' traditional response to blasphemy (Cf. Acts 14:14)
- It was also illegal (Lev 21:10)

64 You have heard the blasphemy; how does it seem to you?" And they all condemned Him as deserving of death.

64 You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.

64 "You have heard his blasphemy! What is your verdict?" All of them condemned him as deserving death.

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

- The Sanhedrin considered Jesus' confession (threat) as blasphemy against the high priests, and therefore against God
- The Law prescribed stoning for blasphemers (Lev 24:14), but this was not harsh enough for Jesus
- Jesus foresaw this, and predicted death at the hands of Gentiles as well as Jews (10:33)

The Mockery of the Soldiers (Matt 26:67-68; Mark 14:65; Luke 22:63-65)

65 And some began to spit on Him, and to blindfold Him, and to beat Him with their fists and say to Him, "Prophecy!" Then the officers took custody of Him and slapped Him *in the face*.

65 Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophecy!" And the officers received Him with slaps *in the face*.

65 Some of them began to spit on him. They blindfolded him and kept hitting him with their fists and telling him, "Prophecy!" Even the servants took him and slapped him around.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

- After judging Him guilty, some of the Sanhedrin and temple guards vented their anger by attacking Him
- Spitting and hitting were traditional Jewish ways of expressing repudiation (Cf. Num 12:14; Deut 25:9; Job 30:10; Is 50:6)
- They blindfolded Him ("cover his face") and challenged Him to identify His assailants, evidently because of a traditional belief that Messiah did not need to see, but could judge by smell (Is 11:2-4)
- The OT predicted this type of abuse for the Messiah (Is 53:5,7-8,10)

— Peter recorded that through all the suffering, Jesus did not protest or retaliate (1 Peter 2:21-23; Cf. Is 53:7)

(J) Peter's threefold denial (14:66-72) (Cf. Matt 26:69-75; Luke 22:54-62; John 18:15-18,25-27)

66 And while Peter was **below** in the courtyard, one of the slave women of the high priest *came,

66 As Peter was below in the courtyard, one of the servant-girls of the high priest *came,

66 While Peter was down in the courtyard, one of the high priest's servant girls came by.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

- "...below" - the trial and beating of Jesus (v55-65) happened on the floor above, while at the same time, this event (Peter's denials) occurred in the courtyard below

67 and seeing Peter warming himself, she looked at him and *said, "You were with Jesus the Nazarene as well."

67 and seeing Peter warming himself, she looked at him and *said, "You also were with Jesus the Nazarene."

67 When she saw Peter warming himself, she glared at him and said, "You, too, were with Jesus from Nazareth."

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

- The fact that Peter came out of hiding after Gethsemane was a testimony to his love for Jesus

68 But he denied *it*, saying, "I neither know nor understand what you are talking about." And he went out onto the porch.

68 But he denied *it*, saying, "I neither know nor understand what you are talking about." And he went out onto the porch.

68 But he denied it, saying, "I don't know—or even understand—what you're talking about!" Then he went out into the entryway. Just then a rooster crowed.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

- Peter's denial used the form common in rabbinical law for a formal, legal denial

- Peter then left the warmth and light of the fire, in the center of the courtyard, and sought refuge in the shadows of the archway that led into the street

- As Jesus is inside before the high priest, the most powerful Jew in Israel, under complete composure, Peter is outside folding like a cheap tent before a female servant, a person with

no power

69 The slave woman saw him, and began once more to say to the bystanders, "This man is *one* of them!"

69 The servant-girl saw him, and began once more to say to the bystanders, "This is *one* of them!"

69 The servant girl saw him and again told those who were standing around, "This man is one of them!"

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

- The "maid" was evidently a different person than the servant-girl (v66)

- Instead of accusing Peter to his face, this girl whispered her charge to bystanders. Peter heard her.

70 But again he denied it. And after a little while the bystanders were again saying to Peter, "You really are *one* of them, for you are a Galilean as well."

70 But again he denied it. And after a little while the bystanders were again saying to Peter, "Surely you are *one* of them, for you are a Galilean too."

70 Again he denied it. After a little while, the people who were standing there began to say to Peter again, Obviously you're one of them, because you are a Galilean!"

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.

- Again, Peter denied being one of Jesus' disciples. This time he kept on denying it, as the Greek imperfect tense indicates.

- The third challenge came from bystanders, several people instead of just one, about an hour later (Luke 22:59)

71 But he began to **curse***himself* and to **swear**, "I do not know this man of whom you speak!"

71 But he began to curse and swear, "I do not know this man you are talking about!"

71 Then he began to invoke a divine curse and to swear with an oath, "I don't know this man you're talking about!"

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

- This time Peter went further, denying that he even knew Jesus (Cf. 8:29)

- "...curse" - means he put himself under a curse

- "...swear" - means he affirmed the truthfulness of his words with oaths

- Essentially, Peter called down God's judgment on himself if he was lying

72 And immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, **"Before a rooster crows twice, you will deny Me three times."** And he hurried on and *began to weep*.

72 Immediately a rooster crowed a second time. And Peter remembered how Jesus had made the remark to him, **"Before a rooster crows twice, you will deny Me three times."** And he began to weep.

72 Just then a rooster crowed a second time. Peter remembered that Jesus told him, **"Before a rooster crows twice, you will deny me three times."** Then he broke down and cried.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, **Before the cock crow twice, thou shalt deny me thrice.** And when he thought thereon, he wept.

- Only Mark noted that this was the "second time" the cock crowed

— Peter had evidently received an earlier warning, but had disregarded it